

THE CHRISTIAN CENTURY

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Number 44

The Man Who Stays Home

Editorial

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By Edward S. Ames

Convention Impressions

By George A. Campbell

Social Interpretations

By Alva W. Taylor

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CHICAGO

THE CHRISTIAN CENTURY



Charles Clayton Morrison
Editor

A
Constructive
Religious
Newspaper
for
Christian
Homes



Herbert L. Willett
Contributing Editor

Great Year Ahead for Our Readers An Unequalled Staff of Writers

WE are able at this time to announce such a staff of writers as has never been equalled by a newspaper among the Disciples of Christ. The writers have won places of authority in all their respective fields of interest. Their presence on our staff will make the "Century" vibrate with life. Here is the list of them:

ALVA W. TAYLOR will revive the department of social interpretations, which our readers of several years ago will recall as our "star" department in those days. It will be richer and more attractive in its new setting, just as the mind of Professor Taylor is riper and more authoritative than in the days gone by.

JOHN R. EWERS is back! He wrote a forthright article on the Sunday School lesson each week for two years which added more new subscribers to The Christian Century than any single feature of the paper. He is better than ever. Read him in this issue. He speaks for himself.

GEORGE A. CAMPBELL, a sage without the years of a sage; a mystic; a friendly counsellor; an interpreter of the things of the soul. His articles will be a frequent feature of the coming year.

IDA WITHERS HARRISON, constructive feminist. She dropped out of our contributory department a year ago on account of her heavy duties in preparation for the Panama Congress. Our sense of loss

was overcome when her services to the Congress brought her the most distinguished recognition accorded any woman at Panama. Mrs. Harrison will write on timely themes of special interest to modern womanhood.

EDWARD SCRIBNER AMES, philosopher and preacher, will follow the promptings of his own interest and write on the vital and thought-provoking themes he never fails to select.

ORVIS F. JORDAN has for several years made of the "Larger Christian World" page a means of broadening the vision and sympathy of all our readers. The same high standards will characterize his conduct of this department in the future, and in addition many contributions of other kinds will appear from his pen.

CHARLES T. PAUL is a unique figure among the Disciples. He symbolizes missionary science and statesmanship, but we have his promise to contribute a series of studies in the spiritual life. As a leader of The Christian Century family's devotions our readers may expect uplift and enrichment from President Paul.

ELLIS B. BARNES, a preachers' writer! Our minister readers talk about the things Mr. Barnes says in the "Century" more than about any other contributions we publish. The Christian Century is not made primarily for preachers, but for thoughtful



FINIS IDLEMAN



CHARLES T. PAUL



ORVIS F. JORDAN



IRENE T. MYERS



E. B. BARNES

laymen, that is, plain Christian men and women. This accounts for the intense interest with which ministers read and commend the "Century." Mr. Barnes will write not simply for preachers, but about preachers, and the laymen will enjoy his articles as much as will our minister readers.

FINIS S. IDLEMAN, New York's Disciple leader, who has wrought a transformation in Central Church in that metropolis, will interpret his experiences and report the progress of religion from the point of view of the East.

IRENE T. MYERS has promised to present from time to time a number of articles dealing with certain phases of the new womanhood. Dr. Myers is a writer new to Christian Century readers. A doctor of philosophy from Yale and a world-wide traveler, she is Professor of History in Transylvania College. What she will write will have both authority and piquancy.

EDGAR DEWITT JONES, a writer who uses words with unerring delicacy, who thinks in the most human terms, whose writing has that indefinable

something called "charm." Dr. Jones will speak often to our readers on the fine issues of the spiritual life which he senses so unerringly.

H. D. C. MACLACHLAN, pastor of one of the greatest churches of the East, but who keeps his thought-life intensely busy with the deeper things of spiritual culture, will write this year for The Christian Century. He always deals with big and urgent issues.

What shall we more say? When has there been spread so rich a feast as this before the readers of any religious journal? And these are only the features that we are able to arrange for in advance. Besides these there are the carefully selected articles on vital, human conditions and experiences, in the search for which the editorial staff is constantly on the alert. Certainly every person familiar with the current literature of the Disciples will agree with the statement of a very conservative reader who said recently that The Christian Century "is doing more to enrich the mind and widen the horizon of the Disciples of Christ than any other influence among us."

Dr. Willett on the Bible

DR. WILLETT will write a series of articles on the Bible, how it grew, who its authors were, how the books came to be gathered into a single book, what we mean by inspiration and authority as applied to the Scriptures, and many such questions of a practical and critical sort in which every thoughtful Christian man and woman of today is interested. His first article will be forthcoming soon. It will open up a line of study that should be singularly attractive and timely. In anticipation of these articles our readers will wish to get The Christian Century into the hands and homes of their thoughtful friends.

"Why I Am a Disciple"

SOME years ago CHARLES CLAYTON MORRISON, editor of The Christian Century, promised to write a series of articles on the subject, "Why I Am a Disciple." The promise, it seemed, was not kept at the time and the plan to write the series was finally crowded out with other things. The obligation, however, has not been forgotten. This series will be one of the features of the interesting year that is before us. There will be perhaps a dozen short articles. They will be quite personal and intimate, setting forth the way in which the teaching and aim of the Disciples appeal to the editor.



IDA W. HARRISON



H. D. C. MACLACHLAN



GEORGE A. CAMPBELL



EDWARD S. AMES



EDGAR D. JONES

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Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uneclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIII

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Number

The Man Who Stays Home

SOME PEOPLE NEVER GO TO CHURCH.

These people who can live for twenty years in seeming prosperity and contentment without going to church are a puzzle to the pious folk. How can they live without worship? How can they find life satisfying without the quest for God and righteousness?

For awhile earnest Christians explained the man who stays at home by superficial causes. They saw the man on the front porch in negligee reading the Sunday paper, and it seemed a natural inference that the Sunday paper was to blame for his failure to seek God in the sanctuary. It was for this reason that the Sunday paper was once everywhere spoken against, no matter what its contents might be. The better it was, the worse it proved for the man inclined to stay at home.

Later the golf course came prominently into the public eye as a cause for men staying away from church. They not only stayed away, but selfishly kept the boy caddies from Sunday School. This has always seemed reprehensible.

The automobile, too, took many families in the opposite direction from the church. A man of the Holy Roller persuasion once called it an invention of the devil. The evangelical saints have not always been so decisive in their condemnation, but have felt that the new conveyance was on the other side of the road from religion.

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Of course, these explanations of the man who stays at home are not adequate. If he were interested in religion, the Sunday paper could not keep him at home. Indeed, his religious interest might even make the Sunday paper, which is printed on week-days and in many cities delivered Saturday night, a thing to help him in his interpretation of religion. It certainly would not keep him home. A man with religious interest would surely never prefer Sunday golf to worship. Religious interest would make the automobile serve the church as no other invention ever has. When consecrated to religious work, it would bring to church everybody who could not walk there, in addition to serving religion all week.

Why, then, does the man stay at home? Why is he not interested in the things the church does for people?

Many men stay at home because they are not aware of the great change that has come in religion. They know that they do not want the dogmatism nor the emotionalism found in their home church long ago. They do not know that in nearly every town now there are several churches, or at least one, where a kind of religion is preached that is as modern and practical as the teaching in our universities. We ought to lead a man of this sort to find the church of his dreams, which he may be surprised to discover right around the corner from his house.

There are men, too, who are driven by their work until Sunday finds them utterly exhausted. They spend

much of the day in bed. The economic whip has driven them to the limit. They might give attention to religion if they could get rest enough to think clearly about the larger issues of life. We can say of these men in a mass that there is no salvation for them without great changes in our social structure. Their presence is a continual challenge to the church to espouse the cause of social reform.

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At the opposite end of the social scale is the man overwhelmed with wealth. He is living again the part of Dives and Lazarus. He fares sumptuously every day when the champagne on his table would save a baby's life. He could spare his sixth automobile, if he would, and give a struggling boy an education. He has declared that he will do what he will with his own money. It is not to be expected that this man who has fallen a victim to the deceitfulness of riches should realize he has a soul to save. He is drunk with power. He has the inclination to seek the path of a humble walk with God.

Of all the men who stay home, the saddest case is that of the man who went to church one day and did not find God. He may have heard a beautiful concert given by an able quartette whose members had no particular religious interest in the worship. He may have heard a skillful orator give an address which would have been equally acceptable on a lyceum platform, in a lodge hall or on a political platform. He may have found a congregation which did not know the warmth of fraternal love, such as characterized the church of the early days. Worse than this, he may have found in the church the active hypocrite, a man who for a pretense made long prayers but robbed the helpless in his business deals. If all churches were without religion, the case would be hopeless. Fortunately, every city has a church with religion, for God never leaves himself without a witness.

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How to reach the man who stays at home is a more difficult problem than diagnosing his spiritual ailment. Some would organize a calling squad and compel him to come in. Some would invite him to an oyster supper. There are various devices, but only one real solution.

The church must bear a more earnest testimony for religion in the whole community. The members who have caught a glimpse of the importance of religion must learn to talk about it. We always talk about the thing we are in earnest about. There should be new ways of preaching to the community. A paid space in the newspaper for a sermon which would not be sensational enough to get printed otherwise, would help. In the lives of all the Christians there should be an eloquent testimony of the power of religion to bless and sanctify life.

When the power of religion to form the noblest lives becomes more frequently exemplified, there will be but few who prefer to stay at home.

EDITORIAL

THE FOES OF THE HOME

THE novelist with loose ideas about the family is always picturing the bonds of matrimony as heavy chains. How much he might learn about life if he would travel through the parish of a minister in a free charge and watch the havoc which loose conceptions of the family have wrought!

A minister went to a home the other day, to find a weeping wife and two beautiful little children wondering at their mother's sorrow. In her hand was an intercepted letter which had the damning evidence of her husband's unfaithfulness. The children make a woman economically dependent. Should she take food from these children's mouths and refuse to be longer under conditions that are galling and deadening? Or should she swallow her pride and drown her self-respect for the sake of daily bread? It is a story that every minister knows. The fiction writer is shown us the point of view of the man who wants freedom. Cannot there be found a man who will give an equitable interpretation of the responsibility which comes with marriage?

The foes of the home are many. Improper fiction literature is brought into the best homes through magazines with art covers, and in the form of beautifully bound books, which seem to come as angels of light, but have the spirit of evil hidden within. The theater, also, has often been made to pander to the baser instincts of man.

The Christian home is the noblest product of Christian civilization. God made the home before he made the Church. Perhaps it is still the most influential friend that religion has. The Christian home is founded on monogamy. Where the religion of Christ has gone, polygamy and polyandry, whether openly professed or only secretly practiced, have been driven out. If a Christian can be dogmatic about anything, it is that the Church of Christ will never tolerate any lowering of the ideals of the family.

SOUND THINKING IN RELIGION

CERTAIN definite tendencies in our time indicate a state of reaction against the intellectual life.

A popular pragmatism is challenging every kind of education which does not help a man to produce dollars. Cultural disciplines are taboo.

Prominent leaders are saying that Christianity has nothing to do with the head, but only with the heart. The doctrine of love is made to overshadow completely any intellectual formulation.

Many there are who do not see that love does not live very well apart from righteousness and truth. But righteousness and truth call for clear thinking. A young man may marry in blind defiance of fact, only to find that love flies out of the window. The Christian may undertake to love God, only to find an evil concept of God standing in his way.

We meditate upon all of our experiences and try instinctively to rationalize them. The man who would banish the intellectual from his religion would welcome the experience of religion, but would refuse any explanation.

A certain type of minister among the Disciples of

Christ has been especially active in denouncing a certain something which, too often, he knew nothing about, namely, systematic theology. What it is really meant to protest against is a bondage of opinion imposed upon the mind from without. Theology, as interpreted by Christianity's leading thinkers, has long since lost this authoritative character. All religious men have some kind of a theology, or explanation of their religious experience. Most of them have the unsystematic and unorganized kind. We may not fear theology so long as each man makes his own and has no desire to impose it on others as a test of fellowship with them.

Jesus was called Rabbi. His followers were pupils or disciples. The structure of that first Christian group was that of a school. It is not a wise thing, in the light of these facts, to deny the intellectual element in Christianity.

A PAGE FROM YESTERDAY

ANYONE disposed to view with over-much alarm the journalistic strife that has obtained in the past decade and a half among the Disciples would find comfort in reading a bit of narrative describing things as they were back in the '60s. That was the time the Christian Standard was being founded by Isaac Errett. The American Christian Review was the stalwart defense of orthodoxy in those days, and with the redoubtable Benjamin Franklin at its head made life interesting for the journalistic newcomer. How interesting can be seen from the following quotation from Franklin's biography:

The inflexible and uncompromising course pursued by the editor of the Review excited and exasperated a certain class of young men, including secretaries of societies and "settled pastors," who soon began to raise the cry of "tyranny of opinion," "foggy," "unwritten creeds," "iron bedsteads," "prince of wails," etc. They waxed bold and began to advocate the necessity of "reforming the Reformation," and, if possible, rescuing the Reformation from the molding and directing power of the Review. This movement was christened the "New Interest," and those who engaged in it were called "Progressives." The "New Interest" now demanded an "organ" to represent the "advance wing" of the Reformation. After repeated attempts to start a journal that would meet their expectations, the Christian Standard was created, by the establishment of a stock company with a capital of \$18,000. Isaac Errett was appointed editor-in-chief. The editor of the Standard made no concealment of the fact that, with the assistance of his coadjutors, he intended to crush the Review, or at least neutralize, if possible, its influence. By means of plenty of money, donated by wealthy brethren, and through the influence of city pastors and city churches, and by means of premiums offered to subscribers, to say nothing of the special and continuous efforts made by the friends of the missionary societies, the Standard soon shot ahead of the Review in the way of obtaining a large list of subscribers. The Standard immediately became the pronounced organ of the "progressive element," and all such in the churches who loved the dance and the theater and thought there is "no harm in innocent amusements," such as card playing and chess, and all the anti-temperance element—such as opposed organized and the temperance movements—became the ardent supporters of the new journal. It must be confessed that it became a great power among the churches. Because the Review radically and strenuously opposed all these evidences of a weak Christian morality, it received from its admirers the sobriquet of "The Old Reliable," which it holds to this day. The strife between the two journals was very bitter. The Standard, in effect, held that the Review was coarse and vulgar in its utterances and aimed to block the wheels of a progressive Christianity; that the Review was too severe in its criticisms of the brethren, too censorious of the churches, and entirely too personal and hostile in its attacks upon good and truthful men; while at the same time the Review insisted

that the Standard was wishy-washy, non-committal on great questions and was seeking popularity at the expense of Gospel integrity, and that it was unreliable in its advocacy of the "distinctive plea" of the Disciples; also, that it inclined to compromise with the sects.

In a footnote the biographer, with just a touch of satisfaction, says the Standard sank over \$50,000 of other people's money before it got fairly on its feet. Which only shows how hard a battle its competitor put up.

The parallel between the situation of a half century ago and that of today is too obvious to need comment.

NOT UNCOMPLIMENTARY

THE minister is accused of being a poor business man. In a certain sense, the charge is true. He turned his back on financial gain to accept the small and precarious salary of a community worker. He often remains in his field at a lower salary from a sense of duty when his abilities could secure a higher one. He is liberal with his money, for not only must he set his church an example in sacrifice, but the calls he presents to others are first of all calls to him personally. He is a bad business man, but God pity the church if its ministers ever become good business men in the worldly sense!

THE CAMPBELL INSTITUTE

THE Campbell Institute celebrated the twentieth anniversary of its founding on October 19. Groups of its members in all parts of the land gathered in convenient centers for fellowship and reminiscence. Telegrams of greetings were exchanged from center to center.

The Campbell Institute was organized by a group of graduate students in Yale and Harvard Divinity Schools in 1896 for the purpose of encouraging one another in the maintenance of scholarly interests and pursuits after leaving their universities, and to encourage scholarly ideals in others. At that time there were not more than a score of men in the Disciples ministry who had received university training. After twenty years there are nearly four hundred such ministers among us, of whom close to two hundred are members of this organization.

The Institute has made steady progress, and has greatly quickened its growth in the past five years. It is in the nature of its peculiar function to do its work quietly, needing no publicity beyond inter-communication among its own members. But it is in no sense a "secret" organization, as has been charged in some quarters. A luncheon was given to its members attending the Des Moines convention at the Chamberlain Hotel. Close to 100 persons, including some who were not members, sat down together and enjoyed one of the most delightful fellowships afforded by convention week.

An organization like the Campbell Institute is greatly needed. Its potential service to the Disciples' cause is enhanced by the new problems of religion which all will face in the new spiritual epoch that will begin at the close of the war, if indeed it has not already begun. The Institute stands for clear, scientific, brave thinking. Every religious leader needs in this day of confusion all the support he can derive from any quar-

ter to keep his feet from following in the way of obscurantism.

As a stimulus and tonic for the intellectual and spiritual life of its members, the Campbell Institute is profoundly influencing the trend and quality of spiritual life among the whole body of the Disciples of Christ.

WHY THE GENERAL CONVENTION LANGUISHES

THIS year the General Convention was not a much-talked-of part of the great gathering in Des Moines. The idea of democratic government for the Disciples' common affairs has not disappeared, but the Convention, in practice, has done but few of the things that were set forth in its constitution to be done.

At Des Moines, there was no distinction between delegates and others. The General Convention was chiefly a matter of speech-making. The societies in many cases did not have their officers on the platform, and in the lobbies these officers were in conspicuous instances opposed to the whole idea of a delegate convention.

It was not journalistic opposition that made the General Convention languish. It was the secret opposition of powerful secretaries who mistakenly believed that in some occult way the "offering" would be hurt by the democratic organization of the church. They also saw certain kinds of power slipping through their hands and going to the people.

Magna Charta was no joy to the king who granted it. Only dire necessity wrung from his unwilling hand the signature that freed the Anglo-Saxon world.

As the Disciples are now organized, the churches and their members have no rights in missionary administration except the right to pay. The only possible democratic control of policy would be through a refusal to contribute, a method abhorrent to the Disciple's conscience.

The General Convention plan involved the continuance of boards and expert counsel. It offered the beginning of democracy in missions. It pains many to know that missionary officials have, in signal instances, failed to see the value of the new method.

DISCIPLES ADAPTED TO CITIES

IT HAS been abundantly shown that the Disciples have attained their maximum growth in the rural districts. Since, however, rural population is growing less (take the state of Iowa, for instance), the Disciples face loss of leadership in the nation and loss of power, if they definitely choose to continue to be a rural people.

Disciple growth in ten years has been largely in the smaller cities. The metropolitan cities have not been fruitful fields, for reasons that might easily be enumerated. Meanwhile, let no man say that the plea for Christian unity is not adapted to city life. Ideally the Disciples' message is adapted to the urban mind.

Our city man of today protests against human creeds. He claims a freedom of opinion which no ecclesiasticism has been able successfully to oppose. The ideal message of the Disciples is not dogmatic but vital. It offers a rational treatment of religion but not an authoritative interpretation.

The city man continually clamors for democracy in

religion, and we Disciples have abolished the false distinctions between clergy and laity. In our churches there is seldom found a pew renting system, but rather free seats. Disciples' churches are marked by their hospitality and their kindness to strangers.

The message for unity as preached by the Disciples has a peculiar appeal to the urban mind. Business men are continually forming combinations of capital, and labor is organizing more and more. It is recognized on every hand that individualism is impotent. It is for this reason that the city man will hear the preaching of Christian union with kindly hospitality.

The Disciples need no change of principles, but only a change of method, to become a great force in the city. They once had the chance to be the leading Protestant force of Chicago. A false program lost them their advantage. It is not yet too late to claim a large part in the building of the ideal side of our great metropolitan communities.

UNJUST JUDGMENTS

IT IS easy to sit in judgment upon our fellowmen until we are reminded by the Master that the same standards of judgments will be applied to ourselves. On every hand we hear hasty criticisms about people who in one way or another have violated the social code.

It requires divine wisdom to judge a soul. None of us is altogether free. We have inherited much in the way of evil impulse from the past. We have absorbed much from the improper environment in which we live. Many have some slight abnormality in their mental structure. Some struggle on unsuccessfully with habits they have not been able to break.

Unjust judgments tend to discourage. The whip of scorn may spur the weary soul on for a little while, but there is a better way. Commendation, appreciation, sympathy are the best forces for leading souls out of evil. It is hard to find a life so abandoned but that there is hidden away in it a bit of idealism. The hermit loves a wolf, even though he does not love a man. The prostitute may show strange and unexampled devotion to a child or to a friend. To find these beauty spots of the soul and appreciate and cultivate them is the task of the true physician of the spiritual life.

GOING TO THE FAR NORTH

IT is a noteworthy undertaking for the Sunday School department of the American Christian Missionary Society to send a man to the far north country of Alaska. There is an exceptional situation there at this time and the need of evangelical workers is apparent to all who study the situation.

In the decade previous to 1910 the population of Alaska doubled and was reported as 63,592 people. Much of the coast country has a mild climate and enough summer to grow hardy vegetables. The fishing industry has been a very important asset of our country. It has been the discovery of gold, however, which brought about the sudden increase of population.

We are all familiar with the stories of California in the days of the gold boom. If conditions are more orderly in Alaska, it is still true that there is deep need for gospel work. Many communities of men live entirely without religious worship. The sale of liquor has been prohibited for a generation, but the law has

been more shamelessly violated than anywhere else on the continent. In the territory are Indians and Eskimos, some of them members of the Russian Orthodox church from the days of Russian occupation, but many of them still heathen.

The Sunday School department of the American Christian Missionary society has its own children's day for home missions. The missionary days in the Sunday School are opportunities for religious education, if they are properly handled. The children should be given the interesting program which has been prepared for use the Sunday before Thanksgiving. They should be encouraged to learn something about Alaska and to report. In this they will have the help of their public school teacher in many cases.

The enterprise of the society in initiating so bold and significant a work will surely command the loyal support of all forward-looking Sunday schools.

THE PASTORAL CALL

SOME ministers publish reports of many calls. Some make very few, confining their pastoral ministrations to the sick and to the households where some particular calamity has come. The man at one extreme is apt to have a highly intellectual pulpit, though a theoretical one, but with little direct personal influence. The other kind of man has many friends, but they do not go to hear him preach. A business man, after expressing his love for one of these tireless callers, said, "I love that man too much to go and hear him preach." He felt that the sermon would lower the man in his estimation.

There are people who think the minister owes them a certain amount of personal attention. They are peevish when they do not get it.

There is, of course, a great body of religious work which can be done in the homes. Difficulties can be removed from the way of those who have thought to enter the church. The minister, face to face with his man, can diagnose his spiritual need as he never could do in the public meeting.

The minister has come to be a messenger of comfort to many weary souls. It is the concrete case which demands the specific treatment. Spiritual consolation administered in the pulpit is a kind of cure-all. The spiritual consolation given in the home is prescribed after patient diagnosis of the need.

It is possible to make a pastoral call only a gossiping expedition. It is conceivable that a minister will utterly waste his time in making the parish rounds. The earnest man, however, who is ever alert to the opportunities for religion, will find in every home an opportunity to bring Christ to the family in fuller measure.

HEALTH AND CHURCH-GOING

THE number of people who remain away from church because of their health is interesting.

Especially are there a number of business men and society women who are sure to have a bad headache on Sunday morning.

A pastor who had heard this excuse decided to study the health conditions of his parish and to see if the people who stayed home were really more vigorous physically than the people who went to church. He found the reverse to be true. The Christian Science

people have a theory that to be well one has to go to church. There might be something in it.

The church service lifts the weary mind out of its daily rut. It cultivates feelings of benevolence for humanity which have a sure influence on fagged-out nerves. The soul is helpfully related to the Infinite, who is the source of all our power. It is hard to see why such influences should not contribute to a man's physical well-being.

MARCHING ON TO VICTORY

THE abolition of the saloon will be accompanied by the peaceful measures of democracy. Great statesmen of days gone by have feared a "whisky rebellion" in which the devotees of the drug habit of alcohol would resist with blood every effort to put away from them their cups. But this is unlikely. Some of the most difficult sections of the country have already been cleaned up.

This year many new states will vote on the prohibition question. We have grown accustomed to hear of victory almost every time the issue is raised. It will not require very many more prohibition states until the question of national prohibition may be raised with every hope of success.

It has been the steady influence of the educational process which has brought the results. The Sunday school, the pulpit, the day school, the tractarian propaganda, the lecture platform have all been used with telling effect. When the saloon is banished from the land, it will be in large measure the victory of a church united in sentiment in desiring this victory.

It is to be hoped that an equally united sentiment and an equally effective educational propaganda may be put behind certain other great and fundamental reforms while victory is coming in this particular one. The church is set in the world to support and to propagate the Kingdom of God. We cannot be satisfied with a single victory, but must continue to struggle until the ideals of Jesus Christ completely dominate human society.

DR. MEDBURY RESPONDS

IT is not clear from the manner in which the following communication is addressed whether Dr. Medbury intended it for publication or for the editor personally. The article is so cleverly done, however, that we believe it ought to be given to our readers to enjoy, and its contents seem to be quite impersonal.

A RUDE JOLT

In the playful language of current speech "somebody is always taking the joy out of life."

For nearly two weeks we simple minded people of the West—rustics in a sense—have been having the very greatest pleasure in living over the sessions of the recent convention held in Des Moines. We have been downright happy about it. We have even had meetings where we have rejoiced together and thanked the Lord for wonderful days and holily helpful influences upon our lives and upon the lives of the multitude. Men among us, and women, too, for whose judgment we have actually had respect, talk about the program and the help it was to them. They have rejoiced openly in the spiritual vision of our feast. They have thanked God for the spirit of prayer in the sessions and perhaps most of all for the forward look to larger giving and greater living.

These Des Moines people some way have had the notion for nearly two weeks now that something really worth while had come to pass in their midst and that currents of influence had been set in motion that would hasten the oncoming of the good day of our God. But this morning we are all upset. Here comes a paper to our midst, published in a great big city, and with educational en-

vironment, that sets at naught, in a series of editorials, nearly everything that we had been thinking. The shocking surprise of it all is the greater because so many had spoken to us of their pleasure in the days within our gates and of their uplift of life in the recent assemblies of the people of God. One paper even published pages of names of men whose one word about it all was "great." Apparently, however, there was a good deal to be seen and felt that some of us failed to see and feel.

But what was the matter with the worthy editor anyway when he wrote, in cold blood, a series of editorials of the type of those contained in last week's paper? Our Coliseum "more than twice the size needed"! The addresses of the convention of a "credible order." To be sure reports were great, better than we had ever had, and plans for larger things were proposed, but "it was not a great convention in the real inwardness of its character." In spite of the attention given to the immigration problem, the rural problem, the great reach of activity into the Latin field, the cry of the laymen for a larger task and the plans of the Men and Millions Movement and the Mission Boards to gratify these of large spirit and vision, we are told that "no problems of missions were faced save only the problem of getting more money." And then, worse than all, "the secretarial office holders" kept everything within their hands and had "the whole stage set," so that the editor and others hardly had a chance to say a thing! Even the business sessions "were lacking in significance," the President's address was "good, sensible, but not aggressive," and still beyond all these terrible things, "some repressive force upon the minds of the leaders" kept everybody from doing what the editor wanted them to do. Brother Cory and Brother McLean "brought nothing." And this in the face of the fact that our poor folks out here have been quoting Brother Cory and Brother McLean and thanking God for their helpfulness of life and message for full ten days.

At this point it is a little hard not to write in a different vein than I am employing. It is such a fearful thing to state "that the Brotherhood of Disciples is not getting the testimony of the real soul of these men," and that "they are engaged in making the wheels of their enterprise go round." To be sure "Abram E. Cory, free, is worth more to the Disciples of Christ than six million dollars," but the implication that he is not free, that his soul is hampered in its speech, that some influence is holding back this prophet's soul, is a terrible thing to throw into the face of such a messenger of the King, engaged in such an undertaking.

But still again, the convention did not have publicity enough, either in the local field or abroad. This has been true of every one of our conventions. It is a large problem. I would not touch it here except that this criticism is one link in the chain of our critic's worries. And then the Christian Unity program was all out of joint. Dean Mathews, though a misfit, "could have given us something to think about until the next convention, if he had tried." Well, it is all too bad!

There is still one other thing. A preacher out here whom I happen to know personally is named right out in meeting. He was caught in the very act, it is said, of gross inconsistency and every step in the act is pictured. The brethren had hoped for better things of this man. True, his views ten years ago "narrowed his sympathies and perceptibly hindered his work as a pastor of college students," but the brethren who are "sensitive to the subtler tendencies" had thought of him as having come to "an enlarged vision and a sympathetic understanding of, if not an agreement with, the point of view of modern man." Some way the discernment as to "subtler things" seems to have gone wrong and this preacher is apparently not up to date after all! He is even "unbrotherly," which accusation he disavows from the depths of his soul. He is "guarding" something that he would not know if he met it in the street! The poor fellow! And yet it is rumored here that this man knows more about even "orthodoxy" than our discouraged editor knows about the workings of the Pulpit Supply Committee of the late general convention and the how and why of things that were done and the spirit that shaped final decisions. Under certain conditions a line of conduct is demanded of a man which other situations would not at all suggest. The problems of brotherliness and personal good will are not in the least involved, though of course one is embarrassed when committee confidences are given to the public. But enough. Why, Brother Morrison, if I felt as you do about everybody and everything I just "wouldn't play" any more at all!

CHAS. S. MEDBURY.

The serious considerations to which the Christian Century's editorials of last week referred are not, of course, to be disproved of by picking out phrases from our editorials and weaving them together in a satire.

Dr. Medbury's heart is too honest either to deny or to defend his action in refusing to receive into his pulpit on Convention Sunday a distinguished and beloved brother minister.

We could have wished that instead of attempting to write humorously of the incident, Dr. Medbury had spoken some word of explanation.

The Use of Hymns

How the Hymn Books of the Church Are Being Rewritten from Age to Age

BY EDWARD S. AMES

IN THE Old Testament accounts are often given of the events which led to the making of songs. In the fourteenth chapter of Exodus a description is given of the flight of Moses and the Israelites from Egypt and of the destruction of Pharaoh's horses and chariots and soldiers. The narrative ends with the song of deliverance:

Then sang Moses and the children of Israel this song unto Jehovah, and spake, saying:

I will sing unto Jehovah, for he hath triumphed gloriously;

The horse and his rider hath he thrown into the sea.

Jehovah is my strength and song, And he is become my salvation;

This is my God and I will praise him;

My father's God, I will exalt him.

Jehovah is a man of war,

Jehovah is his name.

Pharaoh's chariots and his host hath he cast into the sea.

In the fifth chapter of Judges is a description of the battle of Deborah and Barak against Sisera, with a dramatic rehearsal of the route of Sisera's army and his own death at the hands of Jael, the woman in whose tent he sought concealment. After the victory Deborah and Barak sang of their triumph, recounting especially the deed of Jael:

Blessed above women shall Jael be,

The wife of Heber the Kenite;

Blessed shall she be above women in the tent.

He asked water and she gave him milk; She brought him butter in a lordly dish;

She put her hand to the tent-pin

And her right hand to the workmen's hammer,

And with the hammer she smote Sisera, she smote him through his head.

Yea, she pierced and struck through his temples.

At her feet he bowed, he fell, he lay,

At her feet he bowed, he fell;

Where he bowed, there he fell down dead. So let all thine enemies perish, O Jehovah!

THE GREATEST HYMN BOOK

The Psalms constitute the hymn book of the public worship and of individual devotion among the Hebrews. Nearly every Psalm is the emotional expression of some great experience, national or individual. As the pilgrims journeyed to Jerusalem to celebrate a festival, they sang the Songs of Ascent, such as the 122nd Psalm:

I was glad when they said unto me,

Let us go into the house of Jehovah,

Whither the tribes go up, even the tribes of Jehovah,

To give thanks unto the name of Jehovah.

In the adventures of those stormy

days, during the formation and development of the Kingdom, individual leaders, like David, encountering



Dr. Edward Scribner Ames

many enemies and perils, might well sing in the words of the 18th Psalm:

Jehovah is my rock, and my fortress, and my deliverer,

My God, my rock in whom I will take refuge;

My shield, and the horn of my salvation, my high tower.

Or the hardy king, remembering the long path over which he had been led, turned back to the quiet shepherd's life of his youth and uttered the words in which millions of souls have since found comfort, "The Lord is my Shepherd, I shall not want."

THE BACKGROUND OF HYMNS

These songs and psalms reveal the circumstances under which all great hymns have been written. They have been the utterances of the human soul in great spiritual crises, of conflict, struggle, aspiration and achievement. The ancient psalms and hymns were written just as our modern hymns have been written. Julia Ward Howe wrote the Battle Hymn of the Republic under the inspiration of the battlefield and the "watchfires of a hundred circling camps." Kipling wrote the Recessional, one of the greatest of modern hymns, in the consciousness of the great spiritual destitution which threatened England during the Boer war. Cardinal Newman wrote "Lead, Kindly Light," as he was seeking guidance and authority in his own religious life.

We have many books which tell the story of our popular hymns—the story of the living, throbbing experiences out of which they came.

It is not enough that a hymn shall have had a vital meaning when it was written. If it is to live it must express for successive generations experiences and moods which are real and significant to them. A few of the great hymns, like some of the Psalms, express such typical moods of devotion, and in such beautiful and noble language that they probably will never disappear from the services of the church. But in large part the hymn book will continue to be rewritten from age to age. Each nation, in every century, will continue to write songs of praise, of penitence, of gratitude and of hope. The same influences operate here as in other kinds of literature. Just as each age brings its poets and historians, its peculiar type of sermons and prayers, so each sings its own songs.

EARLY HYMNS OF THE CHURCH

The church of the first century used the psalms of the Old Testament, but they composed hymns of their own, besides. The Middle Ages naturally wrote in moods of contemplation. From that time is preserved to us the well-known song,

Art thou weary, art thou languid,

Art thou sore distressed?

Come to me, saith One, and coming,

Be at rest.

Martin Luther expressed the spirit of the Protestant Reformation in his characteristic hymn:

A mighty fortress is our God,
A bulwark never failing,

The eighteenth century, with its individualism and its introspection, was remarkable for the number and productiveness of its hymn writers. The works of Isaac Watts and Charles Wesley of the eighteenth century belong here.

Watts sings in a doubtful mood concerning this world and human nature, but with the greatest reverence and adoration toward God. He writes:

Far from my thoughts, vain world, begone!
Let my religious hours alone.

And again:

Great God! how infinite art thou!
What worthless worms are we!

Charles Wesley expresses the joyousness and fervor of the great Methodist awakening to which his own

hymns contributed so much. He wrote:

Come, thou Almighty King,
Help us thy name to sing.

And also:

Love divine, all love excelling—
Joy of heaven, to earth come down.

In the middle of the nineteenth century there was a distinct epoch of hymn writing, expressing particularly two characteristic themes—the imminence of God and missionary zeal, both of which were new and profound motives. It was then that Keble wrote:

Sun of my soul, thou Savior dear,
It is not night if thou be near.

THE MISSIONARY HYMNS

Perhaps the missionary hymns are the most striking product of this period, breathing as they do the spirit of brotherhood for all mankind, and the sense of the expansion and establishment of the kingdom of heaven here upon the earth. It was then that Bishop Heber, himself a missionary in India, wrote "The Son of God Goes Forth to War" and "From Greenland's Icy Mountains."

It is in these missionary hymns and the more recent hymns of social service that we have the best devotional expression of our modern religious ideals—the ideals of noble humanitarianism and practical efficiency. The missionaries themselves are today among the most progressive, most united and most spiritual representatives of modern Christianity, and their songs express their spirit.

REWRITING THE HYMNS

This process of rewriting and re-editing the hymn book is going on rapidly at the present time. There is a tendency to drop from use several well-marked types; for example, the hymns based upon the wanderings of the Israelites and their attainment of the promised land are less used. The symbolism of "Jordan's banks" and "Canaan's happy shore" is not so appealing as it used to be. Neither do we care so much for the Oriental splendors of material magnificence or for certain forms of agricultural wealth. Not only are we less interested in the precise nature of the future life, but we are distinctly unattracted to certain conceptions which are to be found in familiar hymns.

We may be able to do fairly well with the first and last stanzas of

For thee, O dear, dear country,
Mine eyes their vigils keep.

But we are apt to be bewildered by the dazzling gems of the second stanza, where we read:

With jasper glow thy bulwarks,
Thy streets with emeralds blaze;
The sardius and the topaz
Unite in thee their rays;
Thine ageless walls are banded
With amethyst unpriced;
The saints build up its fabric,
The cornerstone is Christ.

Another large class of the older hymns which have become ineffective are the individualistic and mournful lamentations of the anxious soul bent upon securing assurance of its own pardon. We do not sing any longer—

With tearful eyes I look around;
Life seems a dark and stormy sea;
Yet, mid the gloom, I hear a sound,
A heavenly whisper, "Come to me."
Come, for all else must fail and die!
Earth is no resting place for thee;
To heaven direct thy weeping eye,
I am thy portion; "Come to me."

VIRILE HYMNS WANTED

Our age has too much virility, too much athletic vigor and is too "game" in its moods to employ such minor notes. We feel ourselves strong with the new-found forces of nature and with the power of co-operation, and with the unselfish ideals of social service. We cannot interest ourselves in the older idea that man is a "worm of earth." As has been said, "The regenerate man of the hymn is apt to be distasteful, he has lost his interest in things of this life and his one absorbing anxiety (as Charles Kingsley put it) is to save 'his dirty little soul.' He sighs for death and whimpers to be relieved of the burdens of life."

We prefer the noble, fruitful self-surrender of Matheson's words:

O Love, that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

We respond with the support and enthusiasm of our deepest social consciousness to Washington Gladden's words, so truly the expression of his own life:

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

It is important to realize that the church itself is constantly selecting out of its hymn book certain numbers which nourish the spiritual life. The remaining parts of the book are as little used as if they were not present at all. From a collection of twelve hundred hymns a local congregation has used in ten years about 150. The other 1,050 hymns are as untouched as the imprecatory psalms or the Song of Solomon. The living hymnology of any church consists of the hymns which are actually used; just as the real Bible of a church or an individual is constituted by the passages which are read and felt.

I have said nothing about the music of the hymns, but practically the same principles apply to the tunes as to the words. Music has had a history quite as progressive as that of poetry and with much the same epochs. In church music the tunes with minor strains and slow movements naturally belonged to the doleful and unhappy words. With a more optimistic and practical religious faith, our music and our words together have become more virile and more buoyant. Both the tunes and the verses of the hymns require subordination to the great moral and ideal purposes of religion. They are not ends in themselves. Their technique is of no consequence by itself. It is called upon to convey meaning, to transform moods, to stir the deepest emotions of the heart. The music and the words together, neither one without the other, should tell the old, old story of infinite love and compassion, of human frailty and recovery, of aspiration and achievement.

"LEAD, KINDLY LIGHT"

It is when we get the union of musical harmony and of noble lines in the service of a great theme, as in "Lead, Kindly Light," that we reach the full power and beauty of our Christian hymns. A few such hymns, wrought into the memory and the emotions of a church, will feed its inner life and strengthen all its forces. To the intelligent selection and use of these treasures of our devotional life we should give careful attention. If our religion is worth while at all, it deserves the finest lyrics our poets can write and the best harmonies our composers can evoke. The art of the church cannot afford to be below that of the world. And it is probably in this realm of art, more than we realize, that the work of the church can be accomplished. It is in the devotional literature of her hymns that the Church has found her greatest unity and inspiration. It is in our hymn book more than anywhere else that the different divisions of the Church are fused together in a holy zeal and joyful fellowship. Here are met together in the common bonds of worship the Quaker poet, Whittier; the Methodist leader, Charles Wesley; the Unitarian heretic, Theodore Parker; the Episcopalian Bishop, Reginald Heber, and the Roman Catholics, John Dryden and John Henry Newman. This is in reality the Church Universal:

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses
With every grace endued.

The Disciples Hymnal I

Edited by Charles Clayton

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The Disciples Hymnal

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Convention Impressions

With Some Questions and a Few Suggestions

By GEORGE A. CAMPBELL

ON SUNDAY, just before the last session of the Des Moines convention, I met in the lobby of the Savery hotel one of the oldest and most honored officers of the best-supported missionary organization among us. "How have you enjoyed the convention and how does this convention compare with others?" I asked.

This was his significant reply: "I have been able to sleep well during this convention. At some former conventions I have not been able to sleep scarcely at all."

I remember to have talked with the same missionary leader at the close of the Atlanta convention. He was dejected. The proceedings had not pleased him.

To sleep well! Should not a saint always sleep well? Sleeplessness and saintliness, I surmise, would form a large and interesting, and perhaps a contradictory chapter of the Church Militant. To be concerned and at the same time content is an accomplishment few have gained. I wonder if the restless soul of Paul slept well when he was writing of contentment.

That the leader slept well while in Des Moines suggests that conditions were satisfactory, the receipts large, the organization running smoothly, the spirit of unity prevailing and the prospects bright. Every secretary, college president and leader seemed happy and confident. The note of victory was everywhere felt.

HOW MISSIONARIES FEEL

Sunday morning I breakfasted with Dr. Osgood and Sunday night I lunched with Dr. Lemmon. These men had not attended one of our international conventions for some time. I think ten years ago they last met with us in St. Louis. Well, they had a good opportunity to measure the change ten years had wrought.

I asked these brethren of the "far-flung battle line" as to the change they noticed. Their answers were practically the same.

"The progress has been wonderful," they said.

On being asked to analyze that statement they marked the growth of unity, the greater interest of laymen, a determination to give ourselves to that which is worth while, the bigness of conception of the Men and Millions Movement, an increased reverence and a vital vision of the worldwide field.

"My, how the children have grown!" cries the friend who enters our home after several years' absence.

"What progress the brotherhood has made," pronounce the missionaries just returned. Their judgment, I believe, is the best gauge we can have. It is heartening to know that the Des Moines Gathering of the Saints cheered them. They will keep at their tasks with lighter hearts.

DES MOINES WORK WELL DONE

The Disciples of Des Moines deserve praise for the simplicity and ease of the working of their organizations. At no time did they violate the principle that the most naturally simple way is usually the best way to perform a task, especially a task related to religious work or ceremony. The Coliseum was commodious but not suggestive of worship or of reverent decorum. It is better suited to a hand-clapping and yelling political convention than to a praying and hymn-singing Zion. A winking electric sign of a rooster at the side of the hall bothered my mind for some minutes. The mature saints doubtless had better concentration of spirit. A good deal of complaint was made of the decorum. Well, we are not the most reverent people in our home churches. In most churches there is an inexcusable hubbub before the minister opens the service. Scolding at the General Convention will not suffice to produce reverent decorum. We must have better training at home as to the meaning of worship.

But there is some excuse for restlessness at our annual gatherings. Only a minority of the speakers can be heard by more than a fraction of the audience. Is not a whisper unheard as bad as an unknown tongue? The human mind is not so constituted as to be long attentive to speakers who cannot make themselves heard. Some presiding officers should have interpreters. I hope the C. W. B. M. will hereafter hold its sessions in churches. The addresses could be repeated at different places, if necessary, to accommodate those wanting to hear.

MINISTRY TO THE SOUL

I hope some day we may hold our convention in a great temple dedicated to worship, in which music and art might minister to the soul. Our love for numbers and bigness betokens youthful and assertive buoy-

ancy; but, by the law of compensation, robs us, at times, of the gifts of the culture of the more devotional and quiet worship. We are a people of different moods. Our hymnology is yet a mixed good and evil. The pioneer mood is still in the ascendancy. The note of doing, sometimes a noisy note, is often far clearer than the note of meditation. The prolonged prayer service is not natural with us. It creates a strain. In this perhaps we well represent our age.

UNITY SOMETIMES LACKING

At times many of us have been discouraged over the lack of unity in our brotherhood. It would seem that a people with the distinctive plea for the union of all Christians ought themselves to be sweetly and effectively united. The spirit of oneness of mind and heart and will should possess them.

Such unity has not always characterized the Disciples in local communities, nor in their general gatherings. The reason for discord we might not agree upon. Perhaps there has been undue stress on doctrine. Love should be given its proportionate emphasis. Truth without the right temper may be made hard and repelling. The Des Moines convention was one of beautiful and encouraging harmony. The delegate principle seems firmly established; but no one thinks the finality of organization among the Disciples is reached in the present General Convention.

Organization to be effective should represent all, enlist all, serve all, conserve all. Our present organizational life is far from fulfilling any one of these purposes well. The General Convention is of great service in unifying the work and the Societies, and in furnishing a means through which the churches may express themselves. But it has not as yet solved all problems. Let me mention a few of the problems of organization that ought immediately to engage our best thought.

ENLISTING THE LAYMEN

Few laymen attend our annual gatherings; few indeed attend our state meetings. If they do go there is no worthy work for them. The committee work at our convention is not seriously done. In none of our conventions, as yet worked out, do we get an expression of our democ-

acy, nor do we get its co-operation throughout the year.

We are the most undemocratic of peoples in our gatherings. Our easy, hurried way of doing things is not democratic. A democracy, worthy the name, is a people that as a whole thinks its problems through. Our gatherings are not deliberative. They are more like chautauquas. We had one committee on resolutions that briefly brought before us some sixteen or twenty pronouncements on some very important subjects. They were passed with only here and there a remark and a suggested change. If we are to pronounce upon the labor question or the marriage and divorce problem or any other vital subject, we ought to have a strong commission studying and carefully considering the subject for a year. At present we resolve all too lightly.

AN UNDEMOCRATIC PEOPLE

Our conventions must be more deliberative, more democratic. The inspirational address has its place, but its place is not that of monopoly.

I think we made no pronouncement on marriage and divorce. No really great deliberative body could overlook this important subject. We must not be afraid of the difficult problems, and we must not be afraid of discussions. For some time after the motion to lay on the table was made with reference to the motion that the American Society should hereafter have nothing to do with the General Convention, I kept my seat. I finally voted for tabling; but I do like motions to table. Courtesy and safety lie in discussion and direct voting. It is strange that a people for many years foremost in debate have less deliberative discussion than any of the great religious bodies.

MORE EARNEST INVESTIGATION

I think we ought to have commissions to report on all important subjects before American Christianity and world Christianity, and that the reports ought to be printed and circulated at the beginning of the convention so all the delegates could vote on them intelligently.

The General Convention must come to relate itself to state and district organization and ultimately serve the humblest pastor and church. A very distressing problem among us is that of getting pastors properly and happily located. Our anarchy is humiliating and superlatively wasteful.

The General Convention will miss its purpose if it becomes solely a grand isolated gathering. How few old preachers were present at Des Moines! Regretfully few. I recall M. M. Goode, A. J. Bush of Texas, W. T. Moore, and a few others who

might esteem it an honor to be called "old." Of course Rains, McLean, Richardson, McCash, Haggard, Breeden, B. L. and J. H. O. Smith, J. J. Haley, and others of like age are about ready to quote Browning: "Grow old along with me." And many others of us are not far behind them.

How few places of honor and influence we have for our older preachers! What do our preachers wise in years give themselves to? There is little choice. Usually they become "railroad" preachers, ministering to smaller churches. Often they get and cultivate a small farm. Our brotherhood thus largely loses their constructive counsel. Here is a leak at the top that does not largely engage our attention. J. J. Haley has no superior among us as a man who sees clearly and writes well. We are not honoring or using him as we should. I could give many other illustrations of the ineffectiveness of our democracy.

OBJECTS OF CONVENTION

Represent all, enlist all, serve all, conserve all, should be the object of our General Convention. To do this is the work of the future.

I was impressed with the happiness of the missionaries. The introductory services used to be more tearful than they now are. We are getting accustomed to the world task. The remote places are nearer. We have the joy of duty and of tasks better known. The word "foreign" is dropping out of our consciousness. A task wherever it leads is a task, and all tasks give the reaction of joy.

The union idea is growing among us. Peter Ainslie is making an important contribution. He will not allow our conscience to sleep. The secretaries and missionaries and representatives to conferences are all helping to a more catholic view. Representatives to the Panama Congress brought broadening messages. Throughout the convention there were more notes of universality than I had heard at any other of our gatherings. Every new movement looks away from others, but the proselyting age passes with maturity. We no longer put our literature in the railway stations with the Adventists and Christian Scientists. We are not now looking away from others so much as we are looking towards them. We are ceasing to have a provincial view of truth or of humanity.

I was impressed anew with the wise and masterly leadership of the Men and Millions Movement, with the increased receipts of all the societies, with J. H. Garrison's forward-looking letter, with the layman's session, with the overwhelming vote favoring the General Convention, with the new note of vitality in the American Society, with the superiority of the C. W. B.

M. (the women are wonderful), with the alertness of the returned missionaries, with the sending of R. A. Doan out as superintendent of Oriental missions, with the faithfulness of the delegates in regularity of attendance, with the enthusiasm of those to whom national conventions were a new experience, with the friendliness of every one and with the deep earnestness and growing prayerfulness of the Disciples there assembled.

NO EPOCHAL ADDRESS

There was no address that was epochal. I had thought there might be. Most addresses were within prescribed lines, such as Ministerial Relief, Benevolence, Every Member Canvass, Church Extension, etc. I wonder if these are necessary every year.

I had thought that perhaps God would have given to some one an outstanding message that would steady us, thrill us and lift us into new altitudes of thought and feeling. That word was not spoken. I hope it is being prepared, or rather that some one is being prepared to receive it for us. He will have to be big in brain, deep in fellowship with Christ. And what a heart he must possess! One to encompass the sorrow of this sad and blundering generation, and yet such a heart as can keep from going mad. He must be a man who by faith can lead us into the way of building the kingdom of Love. Surely God, knowing our fainting souls, will soon speak the message we so longingly await. He may send some prophet to the Kansas City convention next year.

I wish we could have sent a commission to the suffering war zone. For what purpose? To feel with those at war. To bring back a message that would help us to enthrone in the hearts of America the White Christ. In certain moods while at Des Moines I marveled at our lightheartedness. We scarcely referred to the stupendous war. Perhaps most of us should avoid mention of it. But I pray for some Voice that can divinely interpret this awful cross to us.

I yearned for a deeper word than I heard at the convention. Ah, how often we yearn for an interpretative word we do not hear. The stars; a baby's light of eye, tone of voice, or laughter; the smell of a rose. O, so many things make us yearn for the word we cannot quite hear and cannot at all utter. We journey through life near to the vital and real, but not quite apprehending them.

THE COMMUNION SERVICE

A word as to the communion I must not omit. The service in Des Moines was orderly, impressive, reverent. I think it was a communion with the

Lord. His presence was deeply felt. At times I have been fearful of the spectacular effect of our large communion services. Once or twice I have missed attending intentionally. The Des Moines communion helped me.

A few phrases in the prayers I would have changed, and I would not have had the people hold the bread and wine till all were served. It does not seem to me to be the simple or natural way. The essential unity is that all should be in the spirit of prayer at the same time. The mind ought not to be kept long on the emblems. It would be better not to use paper cups. They are too fragile and make too much confusion at the close. I have thought that it would be well if we could have communion at the churches Sunday morning, where our ministers are speaking. The plan would stress our plea for union and avoid all suggestion of the spectacular.

Still, the great communion service, to the majority of those attending, doubtless is the most helpful, the most impressive, and the best remembered of all the services. It is strange what seeming contradictions there are in religious groups. The Disciples, a non-ritualistic people, with no established doctrine of the Lord's Supper, make more of it than any other evangelical body. Custom is stronger than reason.

THE SPIRITUAL REALITY OF IT

It is indeed inspiring to contemplate thousands of faltering but aspiring men and women gathered to meditate on the deep significance of Christ's Passion, and quietly resolving to translate its meaning into their individual lives and to build its mighty Love into a world hopeless without its regenerating power. What a story we would have if we could tell of all the emotions of the assembled hosts, their realizations of failure and of victory, their deep longings for certainty, their memories of loved ones lost to view, their long strivings for saintliness with the flesh still so clamorous, the feelings of insufficiency as the tasks of life take ghostly form before them, and over and around every emotion the deep, deep cry for the Living God.

Blessed Communion, Thou hast spoken to my soul in its profound needs. Thou hast supported me. I am not alone in the struggle. The Church Militant and Triumphant is with me in the Sacrificial Way. Christ is fulfilling His promise to be with His own. The Universe is for us. Down from this mount the little flock shall go to receive the Kingdom, the gift of the Father's good pleasure.

Where shall we find consolation, support, cheer, for Life's last long mile, for the way so dark and rough, and yet so good, save at the Cross of Christ?

The Sunday School

Paul In Rome

SCRIPTURE, ACTS 28:11-31. LESSON FOR NOVEMBER 19.

ROME, but in chains. For years it had been Paul's burning ambition to preach the gospel in the capital of the nation. He had dreamed of it by night, he had thought of it by day, and now his dream was coming true, but how strangely! There are hours when we dare to dream of ourselves as free from limitations, but when we face the actual task we are keenly conscious of those chains which hold



John R. Ewers

us fast. The boat touches the wharf, the brethren from the Roman church surround the great apostle to the Gentiles, his feet press the Appian Way, the seven hills rise before him; now he sees the temples and the forum, perhaps also the amphitheatre—but he is a prisoner.

* * *

But Paul had always known his "thorn in the flesh"—he had never been wholly free. Limitations were always upon him. He ran—but handicapped! He fought, but with pain. It takes a strong man to fight on and on against the odds. Pope was sick, but he wrote. Bunyan was in jail, but he penned his visions. Booker Washington was a slave boy, but he led his race. Brainerd was dying with consumption but he preached the gospel to the Indians until he fell. Wharton, with age creeping upon him, turned back to his beloved India. Harper, dying, faced his classes with a smile.

The weak man gives up when he becomes conscious of his limitations, but not the Pauline type. Rome—in chains—but preaching with a new note of earnestness. It was Patrick, uneducated, who with all his crudities and rudeness, carried the gospel to all of Ireland, and, in his day, preached to nearly every living person in that island. He stamped his passion upon that people and we know the power of Irish Catholics to this day—that was one thousand five hundred years ago!

* * *

Chained to a Praetorian Guard, dwelling in his own hired house, misunderstood by the Jews, mentally-torn concerning his approaching trial,

weakened by the subtle oncoming of age, keenly aware of the danger of martyr's death, deserted by all save one or two faithful associates—the house becomes a church, the preacher's voice is vibrant with high emotion. Never was the gospel preached better than by this missionary handicapped in Rome.

* * *

The average church member fails to do his best just because he is aware of his limitations. The average church member wants to do something—but he knows his weakness. It may be a habit, it may be lack of education, it may be lack of social prestige, it may be bashfulness, it may be the memory of a former attempt which ended in failure and chagrin, it may even be cheap clothes and financial embarrassment. Oh, there are a thousand reasons which people never tell you, but which the wise minister discovers for himself, as he goes from house to house and seeks to enlist people in active church service.

Learn from this lesson to preach the gospel, though in chains! How small our petty handicaps seem when pitted against the real burdens of Paul! No martyr's death threatens us. No real chains bind our arms. What we need is a heart like Paul's—a conversion as real as his.

* * *

Said Charles Kingsley: "I am not so desirous to possess a faith as to have a faith possess me." That's it. A faith that possesses me—do I have that? Deeply loyal to my Master—His will, my law—His wish, my joy. Nothing shall deter me. I will not compromise. I shall not retreat and I will be heard. Though bound by chains, though in hostile environment, though sadly limited, I shall preach the unsearchable riches of God's grace in Christ.

East End Christian Church,
Pittsburgh, Pa.

—In Ohio 350 schools are giving \$5,500 this year to American missions. It is expected that 20 of these schools will reach the \$100 mark on the day of the offering, the Sunday before Thanksgiving.

—The Des Moines Daily Tribune printed a half-column editorial in praise of the sermon delivered by Dr. Willett at the Plymouth Congregational Church, Des Moines, during the convention week. The theme of the sermon was "The Present Truth."

Social Interpretations

By Alva W. Taylor

The War and Democracy in England

A SHORT war may not injure the democratic spirit, for it may be a spontaneous outburst of moral heroism; and if peace comes before the military habit is fixed democracy is not injured. But a long war is liable to fix the military habit and tend to bring a whole people downward in a reversion to a more

society and added devoutly the hope that when the war was over there would never be any return to the old-time democracy.

Will it be possible that democratic England and France will fight Prussian militarism by military methods until they have habituated their governments to a type of that against which they battle?

* * *

The Fate of the Passive Resistor

Twenty thousand Englishmen have refused, for conscientious reasons, to volunteer, and when conscripted they refused to drill, submitting rather to such punishments as are devised, even being sent to the front untrained and compelled there to suffer the drastic military punishments visited upon a disobedient soldier in time of war. Two thousand have been cast into prison as common criminals, a fate certainly worse than that of going to the front, and many thousands of others have been drafted into auxiliary service, such as that of sweeping the mine fields and other work quite as dangerous as the actual fighting in France. Thirty-four have been sentenced to death, some of whom are Quakers.

Doubtless many who have plead for exemption on account of the conscience clause are not sincere, but are shirkers and cowards; but among them there are at least a very large percentage of sincere, conscientious Christian men who believe in the Tolstoyan doctrine of non-resistance. They are idealists and they may be mistaken idealists, but the fact that they can be condemned to prison and even sentenced to be shot reveals how impossible it is for the war spirit to be tolerant. They are no more conscientious and perhaps not even better idealists than tens of thousands who are risking their lives at the front for the sake of their country, but they are the men who hold the future in a sort of a prophetic grasp; certainly they are impractical, for if every man in any nation refused to fight when a strong military power threatened their commonwealth, it would not effect an end of war but an end of that very idealistic commonwealth.

It is gratifying to live in an age, however, when one European power will permit a conscience clause, even though the military spirit curtails its application greatly. The sentence has never been executed on any of the thirty-four sentenced to be shot and

doubtless it never will be. One cannot help asking what would happen in Germany or Russia in such cases. As further evidence of the military idea, we may note that in an interpolation in Parliament it was admitted that the Sermon on the Mount could not be circulated in England today if the quotations were used in connection with a non-war propaganda, and also that Professor Bertrand Russell of Oxford was not only ejected from his position but refused passports in order that he might fill a lecture engagement at Harvard University.

* * *

Chicago Pastor to Lead in Philanthropic Enterprise

Rev. A. J. Francis has been pastor of the Pilgrim Congregational Church of Chicago. He has resigned to enter a new kind of work. He will be secretary of the Chicago Community Trust, with headquarters in the Harris Trust and Savings Bank. This organization was established last May. Some of the great financial leaders of the city are directors. It has in charge about a million dollars. The organization is patterned after that of the Cleveland Trust Company and has for its object the offering of a safe place of investment for persons who decide to contribute money or property for philanthropic purposes. Mr. Francis will continue to supply the pulpit of Pilgrim Church until a successor is found, but begins his work at once in the new position.

* * *

Episcopal Rector Speaks His Mind

Over in Newark, N. J., church circles have had a jostle in the farewell sermon of an Episcopal rector. The Rev. Mercer Green Johnston, of Trinity Church, one of the very oldest in this city of old churches. He is a friend of the working classes and frequently addressed their gatherings. His church is somewhat on the aristocratic order, and did not like this course, and thought that his preaching was utterly too plain. He was visited by a committee of the great ones and informed that the business of a preacher was to give his people what they wanted and try to please them as a grocer would try to please his customers. In his closing sermon he told his people that their attitude was sounding the death knell of their church. And he openly accused his Bishop of being hand in glove with the worldly element of the church and helping to injure it. It is not at all likely that anybody slept during this service.



Prof. A. W. Taylor

...tive type of social life. Will the democracy of England and France suffer through this war? This is one of the really momentous questions that confronts the western world. Premier Briand of France, who was elected to office as a socialist and who has always represented the more progressive democracy of France, has gone so far as to say this war means greater centralization of power in the hands of a government that can act, and that this centralization of power will come by the consent of the people themselves. Thus the great social democrat, who is indeed one of the outstanding figures of this conflict, seeks to furnish an apology for his conviction by claiming for it democracy's sanction.

And now several articles are appearing on Mr. Lloyd George, the other outstanding figure of this conflict, as a conservative. Mr. Lloyd George began his career also as a radical liberal. It is safe to say that any change in the democratic ideals of these two men has been the result of the pressure of circumstances and not through calm reasoning. Recently a British officer remarked on the government's assumption of strong-handed powers and the curtailment of personal liberties as a military neces-

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

Organization of "Stonemen" Divides

The big men's organization of Pennsylvania called the Stonemen has suffered division. It was organized around the personality of a popular rector by the name of Stone, hence the name Stonemen. At a recent meeting, a number of the men asked for a financial accounting; this was not immediately forthcoming, so they withdrew. The rector charges that rival denominations, jealous of the work of the society, caused its disruption. It is also charged by Mr. Stone that the malcontents have undertaken to inject politics into the organization. It seems probable that the movement is near an end as an interdenominational affair. It was managed in a way to arouse rather justly the suspicions of non-Episcopal bodies that the society was a half-way house into the Protestant Episcopal denomination.

Universalists in Boston Become Active

Universalists in Boston are anticipating the coming of "Billy" Sunday. For a time they proposed erecting a tabernacle and holding rival meetings, but this plan has been abandoned. It is now thought that there will be a concerted effort on the part of the forty-five churches to set forth the fundamentals of their faith.

Famous Social Apologist Dead

Benjamin Kidd, author of "Social Evolution" had much vogue twenty years ago and was hailed as the reconciler of religion and science. He declared in his much-read book that religion was absolutely necessary to social life. He died in London a few days ago and the American press gave but scant attention to his passing. He did much to arouse interest among churchmen in the then young social movement in Anglo-Saxon countries.

General Convention of Protestant Episcopal Church

The General Convention of the Protestant Episcopal Church has just concluded its sessions in the city of St. Louis. There have been interesting discussions of many important things. The high church party undertook to forbid the marriage of divorced persons no matter what the cause of the divorce, but the house

of deputies refused to concur in this program. The revision of the prayer-book led to many interesting discussions. The wording of the Ten Commandments was much abbreviated. There was a speech by a priest on prayers for the army and navy in which this pacifist wished to substitute some other prayers. He was voted down overwhelmingly.

Well-known Theologian Changes Chairs

Prof. E. Albert Cook, who is known to many ministers as the author of "The Christian Faith for Men of Today," has been until recently professor of Systematic Theology and Philosophy of Religion in the Congregational College of Montreal, having participated also in the work of four other seminaries in his city. He has been called recently to the chair of Systematic Theology in Howard University, Washington, D. C. The school has white students, but its chief service is to aspiring young colored people of the south. The chair to which he has been appointed is under the special care of the American Missionary Association of the Congregational Church.

Congregationalists Report Large Missionary Gain

The past year seems to have been a favorable one for the missionary organizations of the country. The American Board of Foreign Missions, supported chiefly by Congregationalists, reports the greatest year of its history the past year. The receipts were \$1,207,126.54, which represents a gain of a hundred thousand dollars during the year. The society has raised the slogan of "Two Millions a Year for Foreign Missions." The society is projecting wise and statesman-like plans for its future.

New Head for Congregational Educational Work

Dr. Sidney A. Weston has been elected editor and head of the department of Sunday School publications of the Congregational Sunday School and Publishing Society. Since the retirement of Dr. B. S. Winchester a year ago Dr. Weston has been acting head of the department. He became assistant editor in 1904, and since 1909 has been managing editor. Dr. Weston occupies a strong position among the leaders of religious education and is widely known as a lecturer at sum-

mer conferences and institutes and as the author of some of the best grade-lesson courses issued by the Pilgrim Press, the editor of others and editor of The Pilgrim Teacher.

Son of Famous Indian Missionary Is Dead

Dr. Adoniram B. Judson, son of the famous missionary, is dead. He was born in Burma eighty years ago. He has lived his own life in this country and earned renown. He was a surgeon in the union army during the civil war. He was an inspector for the New York board of health for nearly ten years, and wrote a number of medical works of merit. He has lived to see the Baptists inaugurate a big plan for a memorial to his father.

A Hundred Years of Harvard Divinity School

On October 5, the Alumni Association of Harvard Divinity School celebrated a hundred years of history. The formal recognition by Harvard University of the Divinity School as a part of the university system. Divinity instruction was given at Harvard much earlier but it is probable that the establishment of Andover resulted in a great stimulation of interest in Harvard.

To Lead in Congregational Tercentenary

Rev. William W. Scudder, D. D., has just entered upon his duties as associate secretary of the Tercentenary of the Congregational Church. Mr. Scudder was born in a missionary home in India. He graduated from Princeton University, and from Hartford Seminary. He has served as pastor, missionary superintendent and will be a well qualified leader to help the Congregationalists realize their tercentenary aims.

New York to Have "Billy" Sunday Next Year

It seems that New York is to have "Billy" Sunday after all. He and Mrs. Sunday visited Gotham recently and agreed on the location of a tabernacle which is to be the biggest ever. The spot chosen is One Hundred and Sixty-eighth street, near Broadway. As at present planned it would seem likely that the meetings in New York might begin about the first of next March. This will be the most colossal undertaking of the popular evangelist up to the present time.

Disciples Table Talk

"A Day of Prayer" at Euclid Avenue, Cleveland

A year of great achievement is assured Euclid Avenue Church, Cleveland, for a special day of prayer was set "for the members and friends of the church." October 25, Wednesday, was the day of observance. Thirteen "Objects of Intercession" were set before this congregation by its leader, J. H. Goldner. Among these are the following: "That God may raise up a large company of permanent intercessors in the church"; "That every member of the congregation may experience a revival of real religion"; "That the Lord may add many souls to the church"; "That all members may feel personally responsible for the financial welfare of the church"; for the success of the every member canvass; the men's dinner and the message to be given on that occasion by J. Campbell White; for the two-year program of advance. Prayer sessions were observed in the church chapel at five periods of the special day, beginning at 6:30 a. m., and closing at 8:30 p. m. The great success of Euclid Avenue, Cleveland, may be accounted for largely by the presence of the spirit of devotion everywhere and at all times prevalent there. J. H. Goldner is an ideal leader for this important church.

"Moving Pictures in Words" at East End, Pittsburgh

John R. Ewers is presenting before his people on Sunday evenings of October and November a series of "Moving Pictures in Words: Seven of the Biggest Stories Known." The following are the titles of the word "movies": "Tempted"; "A Business Man Comes Across"; "Picked Men"; "A Good Outlaw"; "Salome"; "The Man Who Knew"; "That's Gratitude." On Wednesday evenings Mr. Ewers is giving a series of lectures on "Men Who Have Made the Church." The following characters are being discussed: Polycarp; Justin Martyr; Tertullian; Patrick; Athanasius; Augustine; Benedict. The East End Church is known in Pittsburgh as "The Live Church."

Promoting World Peace at First, Philadelphia

The special series of Sunday evening services for the promotion of world peace, at First Church, Philadelphia, Pa., were mentioned recently in these pages. The series began last Sunday and the following are the topics treated, and the speakers provided: Oct. 29—"A History of International Arbitration," Wm. I. Hull, Ph. D., Swarthmore College; Nov. 5—"Dangers of Universal Military Training," President Isaac Sharpless, Haverford College; Nov. 12—"Judaism and War," Rabbi Eli Mayer, Rodeph Shalom Synagogue; Nov. 19—"Christianity and War," the minister of the church, Irving S. Chenoweth; Nov. 26—"Economic Loss Through War," Simon N. Patten, Ph. D., University of Pennsylvania; Dec. 3—"Women and War," Mrs. Lucy Biddle Lewis, member the International Committee of Women for Permanent Peace; Dec. 10—"The Preparedness of a Christian Nation," the minister of the church.

Nebraska State Work Presses Forward

Two years ago the Nebraska Christian Missionary Society had an indebtedness of \$4,000. This was reduced to \$1,600 by August 1 of this year, and now William Oeschger, the new state leader, writes that the entire indebtedness is wiped out, so that the Nebraska Disciples can press forward to worthy achievement. Already definite plans are being made. Two evangelists, L. W. Myers and Alden L. Hill, have been employed for full time. Both men are out



Secretary William Oeschger

in the field holding meetings. They have already organized several churches. In addition to this evangelistic effort, the State Society is planning to give pastoral assistance to strategic centers of the state, like Nebraska City, Omaha, McCook, Peru, Norfolk, Chadron and other points. A special campaign of efficiency will be conducted at the time of the district conventions in the spring months. A Sunday School expert will be in the state at that time to speak at all conventions, and to conduct rallies. The Jubilee convention will be held at Bethany in July of next year. Elaborate preparations have been made for the state offering on Nov. 5. Every church is being urged to be an honor roll church—that is, to maintain regular preaching all or part time; to conduct a special evangelistic campaign, and to meet the apportionment for state missions. The 1916 Year Book gives Nebraska 201 congregations, with a total membership of 23,468.

Winter Plans at Steubenville, O., First Church

First Church, Steubenville, Ohio, has had the most prosperous year of its history. From the standpoint of numbers, efficiency, offerings for missions and

deepening of the spiritual life, there has been a marked progress during the last three years. Three years ago this church was doing scarcely anything for missions and when the subject of a living link was suggested, everyone thought it would be impossible. Today the church is supporting four living links and during this year expect to undertake the support of another. The pastor, E. Wray, is leading his people to be "Christians to the limit." During the three months he is giving a series of evening sermons on "The Christian." Some of the subjects are as follows: "The Christian and His Consecration"; "The Christian and His Purity"; "The Christian and His Conversation"; "The Christian and His Politics"; "The Christian and His Church"; "The Christian and His Home"; "The Christian and His Money"; "The Christian and His Friends"; "The Christian and His Sacrifice"; "The Christian and His Prayer Life"; "The Christian and His Glory." This series will close on the last Sunday in December. During the month of January a series of sermons will be given in preparation of the church for the special meetings which will begin the last Sunday in January. For the last three years the Steubenville congregation has been holding its own meetings and has found the results satisfying and permanent for the church. First Church has recently voted to erect a modern Sunday School plant, and to enlarge the present auditorium in order to accommodate growing needs.

Hoosier State Advances in Religious Education

Garry L. Cook reports that Sunday School work in Indiana is moving forward with increased momentum. Recently Bedford, Lowell, La Fontaine, Cambridge City and Broad Ripple modeled their plans to meet the needs of modern religious educational work. Tab. Pence, Ripley, Madison, Garrett, New Castle and Maplewood Avenue, Terre Haute, have built new plants for the same purpose. Odon, Winchest, Martinsville and others have reported big days. Crawfordsville, Seventh, Indianapolis and Sheridan have already started classes in the new three-teacher training program. Many schools throughout the state are giving graded lessons for the first time, October 1.

A New Church in Kansas City

A Country Club District Christian Church has been organized in a Kansas City (Mo.) storeroom, with Frank Bowen as pastor. Among those present at the organization were Burris A. Kins, James Small, L. S. Cupp, M. Madden and Fletcher Cowherd. A Sunday School has also been organized. It is reported that at this first regular session 175 persons were enrolled members. Mr. Bowen began meeting this store, with Bible classes in the afternoon and services at night.

Indianapolis Grows New Organization

One of the most successful missionary enterprises in Indianapolis is the Side Mission, in the work of which A. Tripp leads. Mrs. George P. Brook is superintendent of the Sunday School. A night school has been started to meet the needs of the young people. Social service work is being featured. The Christian Endeavor Society, with an average attendance of about four hundred, is wide awake.

Three-fold Aim in Evangelistic Services

Murvell C. Hutchinson of the Fulton, Mo., Church, writes that his people are now in an evangelistic effort with Five Company leading. The three-fold purpose of the meetings are: To strengthen the local congregation; to liquidate a \$200 debt on the church property; and to reach the students of the three local colleges, especially those of William Woods. At a recent meeting the church expense budget was raised in ten minutes. In one day there were 53 additions to the church membership. Mr. Hutchinson has had printed a Roster of Bible School Workers, which is an excellent idea.

Church and Public Schools Cooperate at Toledo, O.

The mayor of Toledo, O., delivered an inspiring address on "Influence" before the Norwood Church, Toledo, school on Monday day. There were 547 persons present. Some forward steps have been taken at this school in religious education. An advanced teacher training class has been organized with 24 students. The texts used are "Studies of the Bible" and "Religious Pedagogy." On Tuesday afternoons there is a High School Bible class, which is studying Burgess' "Life of Christ." The fifth and sixth grades of the public school meet at Norwood Church every Thursday afternoon from 2:15 to 3:15, for Bible instruction. The leave of the Board of Education. The audiences at Norwood are the largest the church has ever known.

"Illinois Day" to Be Observed by Disciples of the State

H. H. Peters writes that November 5 is to be observed by Illinois churches as "Illinois Day." Mr. Peters sends an urgent appeal to ministers of the state. He says: "It is our hope that every preacher in the state will make a special appeal this day and that two notes may be sounded. First: Let us tell the people of Illinois the great work the Illinois Christian Missionary Society has accomplished. Many of the strongest churches in the state were founded and nourished by this society. Our work in Illinois would not be half so strong as it is had it not been for this missionary agency. Second: Let us tell the people that these achievements are only preliminary to still greater ones. Within the next few months a most thorough state and district campaign will be launched. It has in the aim of our office to supply literature for the day. If anyone has received a sufficient quantity please supply us. Remember the day, November 5th."

Local Home-Coming at Macou, Ill.

The annual home-coming of the church at Macou, Ill., was observed on October 29. This was the closing day of a two weeks' meeting conducted by the pastor, A. F. Hunsaker, during which time there were 17 additions to the church membership. Three former pastors, Rev. Lehman of Eureka, Frank S. Hunsaker, and H. H. Peters were present

at the services and took leading parts. Mr. Peters preached in the morning. Mr. Lehman in the evening. In the afternoon service brief talks were made by the three ex-pastors. The church roll was called and most of the members responded with verses of scripture. A royal reception was accorded the six charter members who were present. F. A. Miller read a tribute to the memory of the departed. At the noon hour the ladies of the church served dinner to about two hundred persons. Mr. Peters writes in high praise of the pastor, Mr. Hunsaker.

J. M. Philputt May Accept Pastorate in Virginia

The Daily Progress, of Charlottesville, Va., speaks in enthusiastic terms of a sermon recently preached in the Charlottesville Christian Church by J. M. Philputt, formerly of New York and St. Louis. "The True Glory of Life" was the theme considered. Mr. Philputt has been called to this work. The local paper remarks upon the fine impression made by Mr. Philputt, both upon the Disciples and the members of other churches of Charlottesville.

R. P. Shepherd Promotes Community Civic Festivals

R. P. Shepherd, formerly with the Illinois and Cook County Sunday School Associations, is now in the work of promoting Community Civic Festivals. When completed this new bureau will consist of seven distinct departments: Child Welfare and Home Life; Retail Trade Extension; Salesmanship and Advertising; Community Music and Musical Development; Community Festivals and Pageants; Social Economics, and Lectures and Entertainments. Each department will be headed up by an acknowledged expert. One of the most effective chautauqua managers in the country has stated that Mr. Shepherd's scheme of work opens up the way to the plan to which all lyceums and chautauquas must ultimately come—making concrete and measurable contributions to community life and progress. Mr. Shepherd has just published a book on "Essentials of Community Efficiency."

CHICAGO NEWS NOTE

All Chicago Disciples are cordially invited to enjoy "A Love-Feast of Fellowship and Song," at Memorial Church of Christ, Oakwood boulevard, near Cottage Grove avenue. The date is Thursday evening of this week, November 2. This will be the occasion of the first presentation of "Hymns of the United Church," the Disciples hymnal, edited by C. C. Morrison and Dr. Willett. Songs from the new book will occupy the evening. Short talks by pastors and others will be given, but there will be no formal program. A choir of 100 voices from all the churches will lead the singing. The ladies of Memorial will serve supper at 6 o'clock for 35 cents. Singing will begin at 7:30, but late comers will not be considered late. It is expected that this will be the most enthusiastic meeting Chicago Disciples have ever enjoyed.

Kentucky Pastor Goes to Yale University

H. J. Brazelton, of Russellville, Ky., is supplying the pulpit at First Church, Mayfield, Ky., during the year's absence of the minister, J. J. Castleberry, who is spending the year in graduate work in Yale University. Mr. Castleberry closed his seventh year as pastor at Mayfield by conducting a two weeks' home force revival, which resulted in 26 additions, all heads of families but six. On the closing night of the revival the pastor and congregation of the First Baptist Church of Mayfield attended the service in a body. Mr. Castleberry will return to Mayfield in June and resume his fruitful work.

Autumn Festival at Main Street Church, Kokomo, Ind.

The second annual autumn festival was held at the Main Street Church, Kokomo, Ind., on the evening of October 15, under the auspices of the Whatsoever Club. The church was beautifully decorated with autumn leaves and flowers. D. H. Shields, the pastor, preached on the subject, "I Led Them Straight, Sir."

Young Women of First Church, Springfield, Ill., Give Recital

The Young Women's Guild of First Church, Springfield, Ill., gave a recital on the evening of October 24, in which Mr. Vernon Henshie, organist at Pilgrim Congregational Church, St. Louis, presided at the organ. Mr. Vachel Lindsay read from his poems and Mr. Wallace Grieves of the Springfield College of Music also had part on the program.

Philadelphia Disciple Churches in Union Meeting

The union meeting of the disciple churches of Philadelphia was held at First Church on October 24. There was a meeting of the women in the afternoon followed by a supper served by the C. W. B. M. In the evening service it was expected that Finis Idleman of Central Church, New York, would be present and give a report of the Des Moines convention. The men of First Church held a meeting on Friday of last week, with Thomas J. Farmer of the New York Y. M. C. A. speaking on the topic, "From Prison to Pulpit." On last Sunday the first of the series of "peace meetings" was held at First with great success.

Young Men Lead in Third Church, Indianapolis

The Christian Men Builders' class of Third Church, Indianapolis, Ind., held a special service for the young men of the church and community two weeks ago. Merle Sidener, the teacher of the class, gave an address on "Making Good—Illustrated with Human Exhibits." Mr. Sidener is a former newspaper man. There are about a hundred young men enlisted in this class.

Fifteen-Year Call for C. J. Sharp

One of the most unusual calls ever extended to a minister was recently given to C. J. Sharp, pastor at Hammond, Ind. At the celebration in honor of Mr. Sharp's fifteenth anniversary as pastor

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THANKSGIVING SUNDAY is the day to go, but ample preparation should be made in advance. Everyone who goes is asked to have fellowship with the support of Harry Munro and all our other home missionaries and Bible school workers. A postal card, stating size of school, will bring all needed supplies. See *Alaska and all America through Home Mission eyes*. Robt. M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Building, Cincinnati, Ohio.

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at Hammond, the congregation called their minister to serve them for another fifteen years.

Fort Worth Pastor Returns to Pulpit

L. D. Anderson returned to his pulpit at First Church, Fort Worth, Texas, on October 22, after an illness of three months. The day was made the occasion of a great rally.

Christian Endeavor on the Congo

As many readers of the CENTURY are aware, the world's largest organization of Christian Endeavor is at Bolenge, Africa, on the Congo. A glimpse of this unique organization is given by Mrs. Edna V. Edwards, who is one of the missionaries in that district:

"We have not yet organized our society in this primitive work, but the time may soon come when such need will be felt. Our meetings, however, are carried on much as they are at home, except with a much greater desire on the part of the members to make use of the time. We never have to devise means of getting the time used, but rather to limit a few so that all may have an opportunity to take part. They are as anxious to take up the time as we missionaries are when we are given a minute at one of our National conventions; and the leader must keep guard, as does Mr. McLean of us, to see that one doesn't take up his brother's time. There are songs, prayers and talks on the topic, as the members feel disposed. The leader needs only to read the lesson and open the meeting and the rest of the hour is fully taken up. The members are all Christians, and young and old take part together. Many apt lessons, often vivified by illustrations from their own lives, are drawn from the topic, the hour usually closing with a summary of points made or a brief talk by the leader. This is one place where Christian Endeavor is a success, for the Congo native does love to talk. 'Billy' Sunday's fitting illustration of an ordinary young people's meeting wouldn't suit here at all. Even he would appreciate the enthusiasm that we enjoy in our Congo Christian Endeavor meetings."

Missionary Returns to Task in India

Mrs. C. C. Drummond sailed for Harda, India, on October 3, to join her husband at his mission post under the F. C. M. S. Three of the Drummond children remain behind in order to be in school. The Drummonds have given 16 years to the advancement of the Cross in India.

Hollywood Church to Enlarge

Hollywood, Cal., Church is considering an offer of a very advantageous price for its present church property, with a view of erecting a larger and more commodious church building. Lloyd Darsie leaves this field in three months. This is next to the longest pastorate he has ever held, having spent twelve years at one time in Cleveland, Ohio. He has no definite plans announced after leaving the Hollywood work.

Illinois to Raise \$5,000 for Missions from Sunday Schools

H. H. Peters, state secretary of Illinois Disciples, writes that although Illinois has been asked for one-tenth of the \$50,000 to be raised from the country's schools for home missions, he feels that

this obligation will be met. Most of the schools have ordered the program from the national secretary, R. M. Hopkins, and will make the Sunday before Thanksgiving a day to be remembered. Schools in all states should write Mr. Hopkins for the program, "Farthest North," and make preparations for this day of missionary promotion.

Seattle Sunday School Promotes Interest

Supt E. M. Carney, of First Church Sunday School, Seattle, has evolved a novel plan to keep up interest in the school from October 1 to July 1. All the pupils are to be given an outing to Mt. Ranier next summer, going by boat to Tacoma, thence to Ashford by special train and to Paradise Valley and Camp of the Clouds by motor buses. Nominal fines will be imposed for tardiness and absence during the Sunday School year, but punctuality and regular attendance will mean a two days' outing absolutely free of cost.

Among the Coke Workers of Pennsylvania

A new departure was made recently by Ray G. Manley in the Fayette County, Pa., Coke Mission in the open air service at Republic. The baseball field was secured as a meeting place; the Italian band of Republic called the people together; Miss Kleeberger led in the music with the aid of the little folding organ; Cloyd Goodnight of Uniontown and Mr. Pizzi of the Baptist Italian Mission gave the messages in the two languages. An attentive audience of over 200 Italians and Americans enjoyed the service. The offering on November 26 for American missions will help in this splendid work being done by Mr. Manley.

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A Golden Jubilee in Nebraska

The Nebraska Christian Missionary Society will celebrate its golden jubilee anniversary next year. The jubilee offering for Nebraska missions will be taken on November 5 of this year. William Oeschger is now the state secretary.

W. C. Bower Resigns at Central Church, Lexington, Ky.

W. C. Bower has resigned as head of the educational work at Central Church, Lexington, Ky., because of the increasing work at Transylvania College, of which he is a faculty member. He will remain a member of the educational committee of the Sunday School, which is one of the largest in the state.

A Liberal Disciple Layman of Texas

A. D. Milroy, a generous layman of Brenham, Tex., has subscribed \$100 per month to pay for the services of the evangelist of the Galveston (Tex.) District. Albert Fitts is the newly chosen evangelist. Mr. Milroy often preaches for the Brenham Church.

Farewell to Byron Hester at Pryor, Okla.

All the churches of Pryor, Okla., dismissed their services for a reception and farewell for Byron Hester, who has just left the Pryor work for Chickasha. Mr. Hester reports 5 conversions as a result of his last day of service at Pryor.

Jubilee Anniversary at Ada, Ohio

On October 1 the church at Ada, Ohio, observed its fiftieth anniversary. A jubilee service was held. In the morning H.

S. Lehr, president emeritus of Ohio Northern University, gave a history of the work in Ada. In the evening P. H. Welshimer of Canton delivered an address on the subject, "The Movement of Which the Ada Church Is a Part." Ada is the Ohio living link of the Canton Church.

★ ★

—It is reported that George W. Wise, pastor at Du Quoin, Ill., is contemplating locating in Salem, Ill.

—Milo W. Nethercutt has been called from Christopher to Herrin, Ill.

—E. E. Violet began a series of meetings with Graham Frank, at Liberty, Mo., on October 22.

—Burris A. Jenkins discussed the Mexican question at Linwood Boulevard, Kansas City, on Last Sunday.

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—J. W. Darby is holding a meeting at Muskogee, Okla., where J. C. Burkhardt ministers. Mr. Darby comes from Tulsa, where he has added 306 members to the church there in the past fifteen months.

—John W. Kerns, pastor at Central Church, Austin, Texas, has been prevailed upon by his congregation to refuse the call recently given him by Magnolia Avenue Church, Fort Worth, Texas.

—J. W. Underwood of Anderson, Ind., Central, was the principal speaker at a banquet of the Young Men's Christian Association of Muncie, Ind. Mr. Underwood took his male quartet with him.

—W. P. Bentley has received a unanimous call to continue for a fourth year with First Church, Santa Cruz, Cal.

—Martin T. Pope, pastor at West Plains, Mo., preached, and a number of citizens made talks, at the homecoming day service at the West Plains Church.

—State Superintendent Wilford H. McLain, of the Ohio Sunday School work, between district conventions conducted a Bible school institute at Rushsylvania, October 1, and another at Rudolph, October 8.

—Six automobiles of singers accompanied J. W. Underwood of Anderson, Ind., on the evening on which he preached the closing sermon of a two weeks' meeting at Ovid, Ind.

—A. T. Fitts, who recently resigned as pastor of South Side Church, San Antonio, Tex., has accepted the superintendency of the Galveston District, to begin at once.

—L. A. Crown, formerly pastor at De Land, Ill., has gone to Genesee, Idaho, to take charge of a federated work.

—T. L. Read, pastor at Emden, Ill., assisted by V. E. Ridenour, singer, closed a three weeks' meeting, with seven persons added to the membership as one result.

—M. M. Davis, pastor at Ross Avenue Church, Dallas, Texas, celebrated the twenty-sixth anniversary of his pastorate on October 15, giving a resume of his extended ministry in this field from pioneer days.

—J. P. Pinkerton has resigned the work at Terrill, Texas. His successor has not yet been chosen.

—First Church, Canton, Ohio, has called N. B. Crabtree of Cincinnati to take charge of the music, look after the financial work and assist in a general

way with the pastoral work of the church. Mr. Crabtree will begin his services November 12. Much attention will be given to work among the boys and girls. Mr. Crabtree was formerly a Y. M. C. A. secretary, and is well equipped for this sort of work. He was for four years chorister of the church at Portsmouth, Ohio.

—A large mixed class on "The Life of Christ" has been organized at the Texas State University in connection with the Bible Chair being conducted there by the C. W. B. M. Professor Frank L. Jewett will have charge of the course. The enrollment at the Bible Chair this year is reported the largest in the history of the institution.

—Prof. Joe L. Clark, a member of the faculty of the Sam Houston Normal Institute at Huntsville, Tex., and a well known Disciple, has been granted a year's leave of absence in order that he may pursue a course in Columbia University.

—David M. Shields, of Kokomo, Ind., First Church, gave the address at the annual banquet of the Kokomo Y. M. C. A., speaking on the theme, "Optimism."

—On October 22 A. R. Liverett, pastor at First Church, Jefferson City, Mo., gave a report of the Des Moines convention to his congregation. On the evening of this day the ordinance of

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baptism was administered to five candidates. Mr. Liverett has served as pastor at First Church five years and a half, and his work is now at high tide.

—Over 175 persons have been added to the membership at East Dallas, Tex., Church since January 1, 67 of them during the past six weeks. John G. Slayter leads in this field.

—Ernest C. Mobley, of Amarillo, Tex., First Church, has engagements for lectures at the Carson County Teachers' Institute, Panhandle, Tex.; at Fort Worth under the State Lectureship of the Disciples, and before the College Station Y. M. C. A.

—Mr. and Mrs. B. S. Denny, long time residents of Des Moines, have moved to

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Ottumwa, Ia., that Mr. Denny may be nearer his secretarial work in the Southeast District.

—Chas. D. Hougham, for four years pastor at Streator, Ill., has accepted the work at Dana, Ill.

—W. D. Cunningham and family, missionaries in Tokio, Japan, sailed on October 8th for their vacation in America. Their address while in this country will be Connellsville, Pa.

—A. E. Cory was the chief speaker on Home Coming Day at Davis Street Church, Ottumwa, Ia.

—Kalona, Ia., has issued a call to B. W. Pettit, but no decision has been reported from him.

—C. C. Crawford, of Indiana, has been called to the work at Albia, Ia.

—A men's class has been developed at First Church, Dallas, Tex., from an original membership the first of the year of 17 to a present enrollment of 85, an increase of about 500 per cent in thirty-nine Sundays. T. H. Mathieson is teacher of the class.

—W. G. Loucks, who is now leading the work at the Boulevard Church, Detroit, Mich., reports ten persons added to the membership there within a month. He writes that the Sunday campaign is new in full swing.

—During the three years' ministry of Clark W. Comstock at Mankato, Minn., 139 persons have been added to the church membership. Mr. Comstock has just begun his new task at Charles City, Iowa.

—The new \$20,000 building of the church at Selma, Cal., is nearly ready for dedication. E. T. Nesbitt, the pastor, is endeavoring to secure Hall L. Calhoun of Lexington, Ky., for the dedication service and also for a series of evangelistic meetings.

—Report comes that a pastor has not yet been chosen to succeed Henry Pierce Atkins at First Church, Birmingham, Ala.

—Garry L. Cook, state superintendent of Indiana Sunday School work, gave an address at the teacher training commencement at Seventh Church, Indianapolis, on October 24. His subject was "The Teacher's Preparation."

—E. S. Cummings, superintendent of Seventh Church, Indianapolis, has been elected president of the Marion County Sunday School Union.

—John P. Sala, of one of the Buffalo, N. Y., churches, spoke from the pulpit of Central Church, Peoria, Ill., while on his way home from the Des Moines convention. Mr. Sala stopped later at Detroit to hear Billy Sunday, who will soon conduct a revival in Buffalo.

—The first number of the winter lyceum course at Central Church, Peoria, Ill., will be a reading of "Ben Hur," by Earle Willey of Vermont Avenue Church, Washington, D. C.

—A late report has it that J. P. Pinkerton, who has resigned at Terrill, Tex., will enter the newspaper field.

—An unusual feature of the 1916 Texas Christian Lectureship, to be held at Fort Worth Nov. 13-16, will be the absence of a "chief lecturer."

—President E. M. Waits, new leader at Texas Christian University, reports that the campaign to raise \$150,000 for this institution is well on the way, and that the leading business men of the city are behind the effort.

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